

The typical Ukrainian house ("khata") is a low house, all on the ground floor; it consists of a living room ("svitlytsja"), a vestibule ("siny") and a bedroom ("komora"). It is built of wood, willows, twigs or reeds, plastered over with clay. In the steppe bricks dried in the sun and made of clay, chaff or chopped straw, are used. Larger stones or short, thick wooden props form the foundation. In mountain areas and in richly wooded Polesia, houses are mostly made of wood. The roofs of Ukrainian houses are usually square and covered with straw, reeds or shingles according to the district. 342

The Ukrainian farm-house is carefully fenced and surrounded by a garden with fruit and flowers. The house is separate from the farm buildings which are generally round a yard ("obijstja") beside the house; in Northern Ukraine, the latter is smaller, but has a roof of its own. In areas inhabited by Hutsuly, Bojky and partly also by Lemky, house and buildings are under one roof and connected by a roofed passage, ("hrasda").

The wooden churches, a native creation of high artistic value, are a peculiar charm of Ukrainian architecture. We find the oldest forms in Podolia and the country of the Bojky. The wooden churches of the Hutsuly show Byzantine influence, the churches in Carpathian Ukraine, Gothic, and those in the territory of the Lemky, baroque tendencies. The village in Ukraine generally consists of a group of houses with several irregular streets; in the mountains, in areas inhabited by Bojky and Lemky, there are long chain villages, while the Hutsuly prefer the collection of peasant-houses as found in the steppe. In north-west Ukraine there are also chain villages, usually consisting of two streets, which, in Polesya and Volynia, cross each other; in the plains the villages rarely number more than 1000 inhabitants, but in Podolia and Volynia there are also villages with 3000, 4000 and more inhabitants. 346 ● 361

Ukrainians are occupied chiefly with agriculture; cattle are reared, particularly in the Carpathians and in the foothill areas; partly also in the steppe. Up till recently, agricultural methods were primitive. Later, however, more modern ways of cultivation and a rotation of crops were introduced and the entire industry modernised. 241

The Fine Arts

1. Architecture

- 341 The first influences of art began to make themselves felt in the ancient Ukrainian territory in the 10th century when the Christian faith was introduced from Byzantium. Thus the famous cathedral of St. Sophia, a monumental building, was erected at Kyiv in the years 1017—1035 in the reign of Grand Prince Yaroslav the Wise. Formerly the "Hagia Sophia" in Constantinople was thought to be the model for it but probably it was copied from the so-called New-Church (Nea), built by Basil I in the 9th century in the Greek capital. All buildings belonging to the earliest period in Ukrainian history have since then been so often destroyed, transformed, supplemented and changed that we are obliged to fall back on suppositions. The church of the Kyiv Cave Monastery was different from the cathedral of St. Sophia. It was founded in 1075 by Grand Prince Svyatoslav II and served as a model for a whole series of Kyiv monasteries. The church of the Cyrill monastery at Kyiv, dating from 1140, was similar in style as were also the church of the Vydubyskyj monastery (1108), the Trinity Church built over the portal of the Cave monastery (1106), the Cathedral of the Redeemer in Chernyhiw with its well preserved construction, and many more.

The best creation of the Galician school of architecture is the relatively well-preserved Panteleymon Church in Halych, built about 1209 and later transformed into a Franciscan convent.

- 341 The 14th, 15th and 16th centuries are a transitional period in the history of Ukrainian architecture, when gothic and renaissance influence did probably penetrate into Ukraine, though they were not sufficiently widely spread nor uniform enough to pro-

Ukraine Under the Soviets

633 civil war. Kiev, as the centre of traditional Ukrainian life, was more liable to sympathy with the Ukrainian national movement, as the Russians had found on more than one occasion. Now, with the country prostrate, it seemed advisable for the Communists to mark their triumph and endeavor to identify themselves with the masses by recognizing Kiev.

Yet, it brought with it another blow to Ukrainian prestige. Of all the cities in Ukraine, Kiev was the richest in the monuments of the past. Therefore, to mark the Communist triumph, they decided to rebuild large portions of the city and to erect buildings that would be worthy of the new regime.—It was easy to find as the proper sites the areas where the old Kiev had stood.

346 From the very first days of Bolshevism and Communism, the
661 regime, with its atheistic trends, had devoted itself to the robbing
633 of the churches. Even the ikonostasis of St. Sophia had been melted down to recover the gold ornaments with which it had been decorated. The museums had been largely pillaged. Some of the contents had been removed to Moscow on various pretexts, but still more had been wantonly destroyed.

Now work began in earnest to wreck the surviving monuments of the past. In quick succession the Communists ruined, blew up or levelled a large number of churches which spoke too strongly of the past greatness of Kiev and the Ukrainians. These included the Cathedral Church of the Golden Domed Monastery of St. Michael of the twelfth century, with a bell-tower of the seventeenth, the Church of the Three Saints of the twelfth century, the cloisters of the Monastery of St. Irena of the eleventh century, the finest monuments of the period of Mazepa at the end of the seventeenth century, including the Cathedrals of the Theophany of the Brotherhood Monastery and the "Great Nicholas" of the Ustyno-Mykolayiv Monastery, the work of the architect Joseph Startsev, with a bell-tower of the late eighteenth or the early nineteenth century, the "Little Nicholas" and the Church of St. George of the eighteenth century, a large number of structures of the eighteenth and nineteenth centuries, of the Kievan-Mezhyhirye Monastery of the Transfiguration, the Church of Sts. Peter and Paul in Podil of

1 [1933 - Ukraine capital was moved to Kiev from Kharkiv -- 11/14/51]

The Debacle

the eighteenth century, the bell-tower of the Kiev-Kiril-Troitsky 346 ●
 Monastery of the eighteenth century built by the architect Ivan 661
 Hryhorovych-Barsky, the Church of Sts. Borys and Hlib of the 633
 eighteenth century, the Church of the Birth of Christ and the
 "good Nicholas," built by Andry Melensky at the beginning of
 the nineteenth century, the Church of the Tithes, the celebrated
 statue of Samson by Hryhorovych-Barsky, and a long series of other
 monuments and buildings.

Almost all of these buildings came from those periods when
 the Ukrainians were the most free from Russian influence or, as in
 the case of the Mazepa baroque, had the closest contacts with the
 West. It was a deliberate part of the Communist attempt to rewrite
 the Ukrainian past.

Of course, their excuse was that the old primarily ecclesiastical
 culture stood in marked contradiction to the modern era of indus-
 trialization and collectivization, the "glorious age of Stalin" which
 called for the development of a new type of architecture. Still, in
 a surprising number of cases these new buildings did not make
 their appearance and the ground was left empty or covered with
 insignificant structures which could better have been placed on
 the site of those half-ruined shacks and hovels which were the real
 expressions of the Communist paradise.

The primary object was the annihilation of the Ukrainian spirit 626
 and represented part of the broad general movement which had 186
 been launched for the rerussification of the country and the stopping
 in every way of that spontaneous outburst of development which
 had been called into being by the downfall of tsarism and the
 founding of the Ukrainian National Republic. The general debacle
 was now complete.

Within four years, before the ending of the first Five Year Plan
 a situation had been brought about which seemed to the Soviet
 authorities a guarantee of their final victory over what they were
 pleased to call bourgeois nationalism but which was, in reality, the
 logical outgrowth of the Ukrainian aspirations throughout the
 centuries.

^ [in destruction of churches & monuments of past in Kiev--Analyst

505 the mercantile fleet which it carried was, even long before the war, as large as the total mercantile tonnage of the Austro-Hungarian fleet.

- 346 Even from far off you will see on the hills of the city lying on the right bank the strange cupolas of the Byzantine churches and monasteries. Kiyev was formerly the "Rome of the East", and even today it is the "mother of all Russian cities". Hundreds of thousands of devout pilgrims 788 annually visited the famous cave monastery of Pecherska Lavra, the cathedral of St. Sophia, the Golden Gate and other sacred spots. 2

133 The churning steamer which you again board in the sprawling, pounding and shrieking harbor section 1 will take you farther downstream. On the west bank the high plateau of the Dniepr Plain rises steeply. If you should wander over this undulating hill country with its fields of wheat and sugar beets, you would see everywhere the traces of Ukraine's past: mighty grave mounds of nomad chieftains, and embankments with which in early times the Ukrainian people protected themselves against Asiatic brigands. /20/ To the left of the stream, in the east, you see nothing but wild thickets of reeds, dense, impenetrable green meadows behind which the Dniepr Plain is hidden.

- 361 You would find villages there 2 which have as many inhabitants as a medium-sized city and which equal a metropolis in surface area. However, they have remained villages in which peasants live on their homesteads; it is almost a day's journey to their fields. Khar'kov, a small Cossack hamlet in the seventeenth century, and today the second largest city of the Ukraine, is situated on the eastern edge of this plain.

133 In Dniepropetrovsk where formerly the rapids began, you turn eastward, friend, and now reach the steppes. The earth which is swept bare by the eternal east wind and by the dust storms, is completely naked as soon as you ascend the Donets

1 [i.e. In Kiev - Analyse]

2 [i.e. In the Dniepr Plain - Analyse]

24; Cech and Mellon S-2 (no date) 1944 Ukrainians
Ruthenians
163

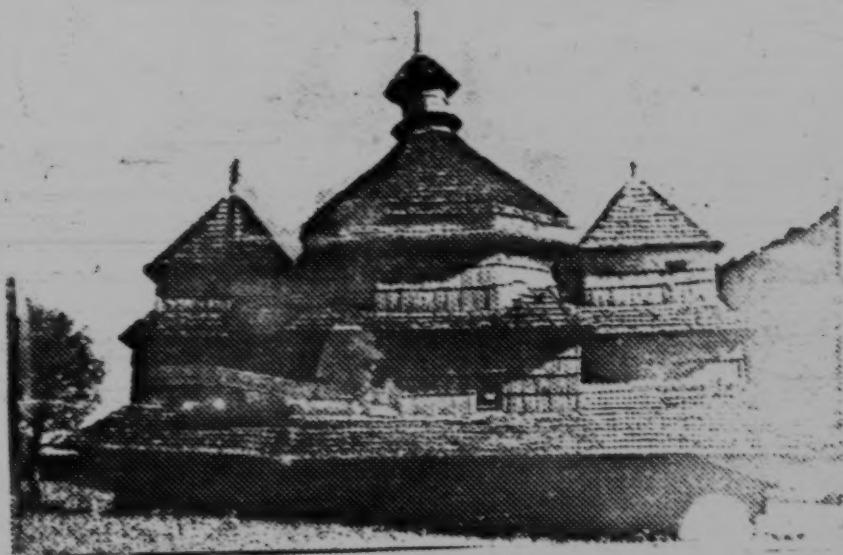
788



Religious procession in a Ruthenian village

How they build churches in Ruthenia

346



24; Cech and Mellon 3-2 (no date) 1944 Ukrainians
Ruthenians

167

532



An ikon

346



A Russian church in the capital
of Ruthenia